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SCHOOLS AND CHURCHES IN THEIR RELATION TO
CHARITIES AND CORRECTION.*

GENERAL BOOTH, of the Salvation Army, is now receiving in this country a more flattering reception than one would have thought possible ten years ago. Having lived down ridicule in his own country, his work has there received recognition and support from learning and culture. Those whom England delights to honor have borne testimony to the social and religious value of his remarkable work; while among us men of all creeds and occupations tender him a hearty welcome, showing their appreciation of his services to humanity. General Booth has had a way of putting some things which has been effective, impressing upon us the true significance of familiar facts. We may see things daily to which we are blind, we may hear words every week of our lives and yet remain deaf to the message which these words convey. General Booth has to some extent opened the eyes of the blind and unstopped the ears of the deaf. He has helped us to appreciate the real meaning of the physical wretchedness and moral degradation of a considerable proportion of

*The annual address before the Wisconsin Conference of Charities and Correction, held in Plymouth Church, Milwaukee, November 19-23, 1894.

mankind and has awakened in us a keener feeling of responsibility for the condition of our fellowmen. All this we can say although we may not be prepared to give our adhesion to all the articles of General Booth's social or religious creed. It seems to me that among the useful things which the head of the Salvation Army has done we must reckon the introduction of the term, "The submerged tenth." This expression, "the submerged tenth," has for the most civilized parts of the world a rough kind of accuracy. About one out of ten is below the level of those who support themselves by honest toil and lead lives of integrity. But there is no magic in this tenth. The tenth can easily become a fifth or a fourth. Unsound methods of dealing with paupers and criminals will double their number in a few years, whereas an earnest application of the best methods will in the same length of time diminish crime and pauperism by 50 per cent or more. *It is largely the social will which determines the amount of crime and pauperism.* If we have the will to learn what should be done and then the will to do what we know should be done we may reduce to a small fractional part of their present force the dependents and delinquents. The test of what I say is experience and the experience is ample on both sides. Wherever men have been careless and indifferent and have yielded to impulse and emotion, untrained and undisciplined, they have speedily made the burden of carrying the submerged hosts of men an almost intolerable social load. On the other hand, wherever men have had a general desire or anything like a general desire to lift up the fallen, to raise to the level of honest self-support those who constitute the refuse of society, their success has been greater than, apart from experience, a sober-minded person could have anticipated. It was not a mere theorist but a practical worker who promised with adequate help and support to abolish pauperism in one of the largest cities in the Union in ten years. While this betrays an extravagant hope, yet as it is a hope founded on successful work it is proof that it is possible to accomplish much. With certain limitations we may say, that we as a society can in the matter of the submerged have what we want. But what does it mean to want a thing? Watch a man who wants to be a congressman, a senator, a governor or a president of the

country and you will see what it means to want a thing. Most of us, take society as a whole, do not—in any real sense of the word—want either to abolish crime and pauperism or even to reduce these evils to a minimum. How do I know this? I know it by the actions of men. I see some few, very few, who do want to achieve this end and their lives show their desires. What these very few accomplish is marvelous and in a sense we may call them the saviours of society, for without them society would be overwhelmed with pauperism and crime. On the other hand, I see that the number of those who have more than a mere sentimental regard for the poor is so small that there is no city in the United States in which an adequate number of friendly visitors to the poor can be found by the leaders of charitable work. I find people giving to beggars on the street and instead of relieving pauperism, increasing it, whereas if they actually cared about these unhappy wretches, they would have found out long ago that indiscriminate alms-giving is a curse.

You who are engaged in charitable and correctional work, must wish to see this work lifted to a higher plane. What is the difficulty in your way when you wish to elevate your work and to extend your beneficent activity? Carelessness and indifference you will probably all say. And the cause of this carelessness and indifference? Ignorance. The Greek said ignorance was the cause of all social evils and wisdom the cure of all curable human misfortunes; and the Bible says that "wisdom is the principal thing." I have said that the social will is the principal thing. But are not the two needed things the same? Undoubtedly the view of the ancients was either that wisdom in its true sense included the right will or that it brought with it the right will. There is some truth in both these positions. There exists, generally, a vague interest, an indefinite, inchoate and chaotic interest in the lot of our wretched fellow-men, the so-called disinherited of earth; and instruction, bringing knowledge, can not only direct the interest which exists into fruitful channels but can immeasurably increase this interest both extensively and intensively—to use two familiar terms in economics—that is, increase the number interested and increase the intensity of the interest of those already concerned.

Have the churches a mission with respect to charities and correction? It seems almost superfluous to ask the question. The first item in the programme of this annual conference is a sermon, this conference is held in a Christian church and our programme for this evening includes the address of welcome for the churches, to which we have listened with pleasure. All religious bodies, without exception, recognize a duty to dependents and delinquents. One Christian church includes in the prayers said every Sunday a special petition for "all prisoners and captives," for "fatherless children, and widows, and all who are desolate and oppressed;" and it is doubtless safe to say that all churches frequently offer prayer conceived in this spirit. All defenders of Christianity point with pride to the charitable works of the Christian church during her two thousand years of history, and even a critical writer like Lecky acknowledges her services as a benevolent institution. How could it be otherwise when we call to mind the teachings of the great founder of Christianity? Do we not all remember the parable of the good Samaritan told in reply to the question, "What shall I do to be saved?" and the answer given in the command, "Go thou and do likewise."

But while we gladly acknowledge what has been achieved, we cannot rest satisfied with past achievement. We call to mind the injunction of the Apostle Paul to press forward towards better things, a higher mark, a nearer approximation to perfection. The church has educated the emotional side of man, but she has never trained correspondingly the intellectual side, whereas the Christian ideal is the perfection of the whole man. Mere sentiment is not enough. Indeed, in charitable and correctional work it produces harm, not good. The church has done a great deal of charitable work, but of a large part of this we must say that it has not been well done; so that even the most devout Christian, if intelligent and well instructed, would be forced to pronounce the verdict with respect to this part of the work, "Tried and found wanting." The church has on this account lost a considerable portion of the activity of which she once had almost a monopoly. While there has been a great improvement, much remains to be done. We generally speak of ourselves as a Christian community, but yet it raises no general forceful protest when

offices connected with charities and correction—upon the administration of which the welfare of thousands of poor degraded wretches and thousands of helpless beings depends—are spoken of and treated as spoils of partisan politics and distributed not on the basis of merit, that is, natural fitness and well-trained capacity, but as among the “plums” or part of the “pie” or “fat”—expressions indicating a low moral level of public life. What citizen can escape his share of the responsibility for such iniquity? It does not exculpate us to say we have not thought of the significance of these things. I well remember a powerful sermon preached by a divine of this city in regard to Dives and Lazarus. The message of the divine was a plain, simple one. We were asked what was the offense of Dives. We have no reason to suppose that he was not respectable, was not a pillar of society, giving employment to many—and all that sort of thing. If we adhere to the Bible narrative the one fault we can find with him is that he did not think, he did not *consider* the poor, he passed by absorbed in his own concerns, he did not know the needs of the beggar at his gates, and so as we are told, he went to hell.

Education is a part of the duty of the church. No one disputes this. Equally true is it that if it is the duty of the church to concern herself with charities and correction, she should do so intelligently, availing herself of the best and most complete knowledge accessible. It is axiomatic to say that whatever it is our duty to do, it is our duty to do well. Consequently I hold that every church organization should give careful attention to questions belonging to the field of charities and correction, and maintain classes for their systematic study. As has been said already, the time has passed for trusting to our instincts in these matters. The complexity of modern life demands our trained powers. Some churches are moving in this direction. Recently it has come to my notice that in connection with the Presbyterian church in Madison, a class has been formed for the study of such questions. It meets once a week and comprises some of the most vigorous and gifted young people in the city, many of them belonging to other church organizations, but co-operating gladly in this most Christian work.

Many courses of study are open to such a class. This one

has decided to take up first, Dr. Washington Gladden's "Tools and the Man," and then Dr. Warner's book—soon to appear—on "American Charities,"* a work of which it has been my privilege to read the proof sheets, and which I unhesitatingly pronounce an admirable treatise. After finishing these two works, probably others will be taken up, and practical work among the needy will not be neglected. I wish such a class could be organized in every church in Wisconsin, and that whatever else might be studied or left unstudied, Warner's book might be included in the course. I will venture to assert that could this be brought about, offices connected with the administration of charities and correctional institutions would no longer be spoken of and treated as "pie" and "fat."

Now turning to the schools, we find that the work mapped out for them is in many respects similar to that outlined for the churches. Indeed, how could it be different? Both are

*[As this book will doubtless be of interest to many readers of THE CHARITIES REVIEW, we give below a copy of the table of contents. It is published by T. Y. Crowell, New York.—ED.]

PART I.

INTRODUCTORY AND THEORETICAL.

- I. Philanthropy and Economics in the Past.
- II. The Causes of Poverty.
- III. Personal Causes of Individual Degeneration.
- IV. Some of the Social Causes of Individual Degeneration.
- V. Charity as a Factor in Human Selection.

PART II.

THE DEPENDENT CLASSES.

- VI. The Almshouse and Its Inmates.
- VII. The Relief of the Poor in their Homes.
- VIII. The Unemployed and the Homeless Poor.
- IX. Dependent Children.
- X. The Destitute Sick.
- XI. The Insane.
- XII. The Feeble Minded and Analogously Degenerate Classes.
- XIII. Further Differentiation and Summary.

PART III.

PHILANTHROPIC FINANCIERING.

- XIV. Public Charities.
- XV. Private Charities.
- XVI. Public Subsidies to Private Charities.
- XVII. Endowments.

PART IV.

THE SUPERVISION, ORGANIZATION AND BETTERMENT OF CHARITIES.

- XVIII. Supervisory Agencies.
- XIX. Charity Organization.
- XX. Benevolence and Beneficence.

educational institutions. Some knowledge in regard to these matters should be imparted at least to all high school scholars, in order to cultivate in them an intelligent interest in matters like those which will engage the attention of the present conference. I am glad to see that political economy is being introduced into so many high schools in our State, for when properly presented, it helps call attention to social phenomena of all sorts, cultivating the power, now so rare, to observe such phenomena. When we come to colleges, their function in this respect becomes still clearer, so that no opportunity is left for argument about it. A difficulty heretofore has been the lack of suitable text books, but now that we are to have a work prepared by one whose theoretical training has been so abundant, whose practical experience is so ample, whose natural gifts are of so high an order as those of Professor Warner of the Stanford University, this difficulty is wholly removed. And in this connection let me say I am glad to see the prominent part taken in this conference by a representative of a college, which can safely be called one of the best in the Northwest, Dr. Blaisdell of Beloit College.

And now may I say something about the University of Wisconsin? It seems to me fitting to do so both because I myself am connected with the institution, and because it is the university of the people of this noble commonwealth and is thus a concern of all, supported by all in the interest of all.

We have done something in the education of the youth in branches of study which pertain to charities and correction, although most that has been directly done by the University of Wisconsin has been at private expense, and we must thank private benevolence for it. Courses of lectures on pauperism and charities have been given by Professor Warner and Dr. P. W. Ayres, Secretary of the Associated Charities of Cincinnati. A course on crime has been delivered by Rev. Dr. F. H. Wines, of Illinois. All these courses have been well attended and proved most stimulating. Last spring some of our friends established scholarships in social science which defrayed the expenses of two members of our graduating class while serving a practical apprenticeship under Dr. Ayres in Cincinnati, a city selected because the charitable and correctional work is there so well conducted and also because it

is so central that the state institutions of three states, viz: Ohio, Indiana and Kentucky, are within easy reach. Two other University of Wisconsin students went with those who had received the scholarships so that we had four men working there during the summer, and each one has been offered a regular position there or elsewhere. Other positions could be filled did we have the trained men to supply the demand. Now, what we want is to have this good work go on. But if it is to go forward additional funds must be supplied either by the State or by private generosity; and I do not hesitate to express the firm conviction that without private gifts our university can never attain the highest development of which it is capable. We want for this line of work which especially interests you in this conference, a book fund, enabling us to obtain an adequate collection of books; scholarships and fellowships to encourage study and investigation, on the part of our best students; lectureships and professorships to enable us to avail ourselves of the best instructional forces of the country.

There has been much talk lately of the need of an institution to train men for a new profession, the profession of qualified men engaged in charities and correction as a calling—and a higher one can scarcely be named. It is this need that I would have the University of Wisconsin supply. But our facilities must be increased if we are to do this work as it deserves to be done. And I appeal to you for your help in this development of our university, which I so much desire. Some may help in one way, some may help in another, but the help of all we want. For every dollar received from the State or private persons we will return ten to the State; and also we will return something more than dollars. Help us and we will help you to lift up the fallen, to protect the weak that they fall not; and all our work together shall be work done in His name for the good of our fellow-men.

RICHARD T. ELY.

THE BENEVOLENCES OF FRENCH PROTESTANTISM.

IT IS estimated that there are at present 100,000 Protestants in the City of Paris, or one in twenty-five of the entire population. These are mainly of the middle and lower classes; with the exception of certain well-known bankers and heads of mercantile houses few of them are what Americans would call wealthy. Many of them are artisans, laborers, small shop-keepers. The term is rather a political than a religious one. They are reckoned Protestants, not because of any personal religious condition but because they are the baptized members of Protestant churches or the children or far away descendants of such. Whatever may be the actual number of men and women of good will among them, these last maintain and carry on in Paris alone no fewer than sixty distinct works of pure benevolence, aside from all their strictly religious activities. These works of benevolence are administered with no reference to sectarian lines. In these charities men and women of all Protestant communions work together.

Among these 100,000 Protestants were twenty-three years ago to be found a due proportion of convicts and criminals. When Pastor Robin, of the Reformed Church, undertook in 1871 to inquire into the religious condition of the inmates of penal and correctional institutions, he found that forty of every thousand were Protestants, that is, precisely one in twenty-five, the proportion of Protestants to the whole population. It was at this time that he began the work for the liberated convicts of his own faith, analagous to that carried on by the Prison Association of our country. At the same time a similar work was begun by devoted members of the Catholic Church. Both have been widely useful, but it is with the former only that we have here to do. In less than ten years after Pastor Robin had begun his work,—he began it, we may observe, by procuring his own appointment as chaplain to Protestant prisoners,—the number of Protestant recidivists, that is, of persons convicted a second time or more often, had diminished *two-thirds*, and at the present date the proportion of Protestant convicts has fallen from one in 25 to

one in 43. This remarkable improvement is certainly not entirely due to Pastor Robin's work or to that of his Society. It is to be traced to very many benevolent agencies, especially to those for children, nearly all of which have been put in operation since 1871.

A very important aid to this work was founded in 1880, in the temporary home for working men opened in the rue Clavel, in the former communistic quarter of Belleville. This home is especially designed for the benefit of two classes, newcomers to the city in search of work, and ex-convicts. It is managed on the same principles as those which govern similar institutions in other countries, a wood-yard furnishing the occupation by which the inmates pay for food and lodging. Almost half the number of inmates are ex-convicts, and for these the Committee make every effort to find places. Where practicable, those from the provinces are sent back to their own friends; places are found for very many of the others in the great factories of the neighboring quarters, La Villette and Charonne. Not all the ex-convicts can be helped. It is found that almost one-third deliberately prefer vice or are morally too weak to shake off its clutches.

The hospitality of this house is ample and complete, but not gratuitous. A franc and a half a day pays for board and lodging. Tickets are distributed in the offices of the eight diaconates into which all Paris is divided by the Protestant Churches for relief, and the resident poor must apply for them in their own diaconate; a stranger can procure a ticket in any one. The scrutiny is very rigorous and there is no possibility of "repeating." Any one who makes the attempt is excluded from all the charities of the churches. The tickets presented at the Home are redeemed by the deacons, their funds, which appear to be ample, coming from legacies, and from the regular plate collections, all of which in the Reformed Church, are appropriated to the poor. Any Protestant stranger coming to Paris may have twenty-four hours' free entertainment. After that he must work half a day in the wood-yard like all the others. The rule is—to those who will work, sufficient help; to those who will not work, nothing. In eight years this Home sheltered 2,715 men. Beginning with 20 beds, it now has 100.

The most interesting and the most hopeful rescue work is always that among children, and Pastor Robin, in his investigations as Prison Chaplain, soon found that it was also the fundamental work. Two-thirds of the children under ward of the state he found to be illiterate, and nearly the same number incapable of any gainful occupation. He felt that the Catholic Church had done well in reckoning idleness among the seven deadly sins, for he perceived that it lay at the root of the major part of crime. The vagabondage of children is the primary school of vice; the child imprisoned usually passes out from congregate imprisonment a master in crime.

Pastor Robin began his work of child-saving by taking into his own care two vagabond children. After two years' experiment with them he opened in 1874 an Industrial School, and four years later, after careful study and testing of methods, he founded the Society for the Education and Protection of Wayward Protestant Children. This is entirely a work of private benevolence, a large part of its funds coming from the children of the Church. The most valuable feature of this School, however, is that it is *not free*. There is none of that pauperizing work which is so widely carried on by the orphan asylums and houses of refuge of our own cities, by which parents can rid themselves of the support of their children up to the age of fourteen, taking them home again as soon as they are old enough to be put to work to support their parents in idleness. The child who enters this Industrial School must have an outfit of clothing worth 60 francs, and must be paid for at the rate of 30 francs a month. Obviously, this does not nearly cover the expense, but it prevents the pauperizing of parent or child. Where poverty is proved to be extreme this payment is remitted. Not quite seven-tenths of these children are placed by parents, two-tenths come from the courts, and a little over one-tenth from the Superintendent of the Poor. Nearly half of the children are apprenticed to trades out of the house, returning at night and for meals. These have been long enough in the School to have received a certain training. The others are taught in the shops of the School; shoemaking being the principal industry.

Both of the boys with whom Pastor Robin began are now good citizens; one is a military officer; and a goodly propor-

tion of all these children have been encouraged to enter the army. In the army French benevolence has a resource which is not known to us. It has been abundantly proved that a military career is of all best adapted to the restless, insubordinate, irresponsible children of the streets. The strict discipline is their salvation at that period which all who try to save children know to be most critical, the time when they are sent forth from the protecting shadow and regular routine of the Industrial School or Refuge, to act upon their own responsibility. The sense of solidarity with other members of their corps, the patriotic enthusiasm, the martial valor, the spirit of self-sacrifice bred in the army, precisely meet needs and develop their best qualities. The standing army seems in every respect to be the best solution of the problem of the street Arab. The unruly, the turbulent, those who would make the worst criminals make the best soldiers.

It is believed that not a single vicious child of Protestant parentage escapes the efforts of the pastors of the Protestant churches. A wonderful record, indeed, if it is only half true. Nor are the children lost sight of after completing their course. True, in the Industrial School, as among the older criminals, it is found that one-third are not to be saved. Heredity counts for just so much. This seems to be a constant proportion among all classes, with a single most significant exception, which will be mentioned later.

Six years ago two Protestant ladies founded a Society for the saving of children, the illustrious Senator and Academician, Jules Simon, being its president. It is founded on the principles laid down by our own lamented Charles Loring Brace, and finds homes for children on farms in the provinces. In 1891 seven hundred children had been removed from the temptations of the city and placed in safe homes, where their labor will be a benefit to the community as well as to themselves. It is still too early a day to reckon up results, but the experience of the work which we are about to look into gives every reason to hope for the best possible outcome.

The work just alluded to is the Agricultural Colony of Sainte-Foy. It receives two classes of children, both classes being either sent by the courts or voluntarily placed. These are those guilty of crime, but too young or too ignorant to be

held responsible, and those who are inclined to be vicious, and whose surroundings give no hope that they will be able to overcome that inclination. Of 122 children recently reported at this colony, 45 had been sent by the courts. Nearly all of them are trained to farming, but a few are taught trades of seven different kinds, nearly all active, two of them being gardening and fruit growing. All who learn in-door trades work one day in the week in the fields or vineyards. From this out-door work the best possible results have been reaped. Here, and here only, the iron law of one-third irreclaimable has been broken. Of 164 youths sent out in six years, fifteen have been lost sight of and may be dead or lost, but quite possibly they have turned out well and do not wish to own their early connection with the Colony. Eight are known to have gravely fallen; of the rest, 56 are doing superlatively well, 51 are doing well, 28 though not fallen into bad ways are not beyond danger of falling. This truly is a wonderful record, and it ought to give us a lesson as to the care of the thousands of children in our monster asylums and reformatories.

In the saving of women-children there has long been the beautiful and most efficient work of the deaconesses of the Reformed Church. Established in Paris in 1841, they have since 1843 carried on a work of varied benevolence in spacious quarters in the Fauburg St. Antoine, tragically famous in the days of the French Revolution. In 1858 their work was recognized by the government as of public utility, and since its beginning its beneficent influences have never known a day's interruption. Not during the war, not even during the ghastly horrors of the Commune, did these devoted, unprotected women forsake their post.

I shall never forget the day I visited the Deaconess' House in the rue de Réuilly. The smoke of the Commune had been less than two years blown away, the blood stains of the murdered priests were not yet effaced, the ruins of demolished buildings not yet all removed. As I stood there under the trees of the garden, and saw on one side and another the traces of the havoc of that awful tragedy, I realized something of the courage, the entire faith, the questionless resignation to God's will, the absolute devotion to duty which had kept those women there. In that quarter of the city where men's pas-

sions raged fiercest, where bombs and balls fell thickest, those women lived unharmed. Dwelling in that secret place of the Most High which is His presence they saw a thousand fall at their side and ten thousand at their right hand, yet it came not nigh them. They were afraid neither for the terror by night nor for the arrow by day, nor for the pestilence that during that awful time walked in darkness, nor for the destruction that wasted at noonday; but trusting under His wings, they went calmly about their daily work, nursing the wounded, caring for small-pox patients, gathering in the orphans, succoring the widows, comforting the dying, performing the last sacred offices for the dead. It was God's own reward of faith that during all that dreadful ordeal not one of the hundreds of bombs that burst in that neighborhood entered their enclosure, not one of these tireless women fell ill, nor was struck by a chance bullet, nor met any indignity from the rude Communists. As I stood beside the Deaconess-sister in the deep peacefulness of that sweet June day, watching the babies of the Maternity School as they gambolled under the trees, it seemed nothing less than the miracle it was, that they were all there, alive, going quietly on in their appointed work.

The Deaconess' House is a haven of retreat from the temptations of this wicked world from the time a girl child is able to walk until she is twenty-one years old. The Day-nursery, we all know now what that is, but when, in June, 1873, I saw those fifty babies gathered under the care of the Deaconess, there was not one in America nor in any English speaking land. The Maternity School is the sweet and safe asylum of the little ones from babyhood to six years old. It opens its hospitable doors to children of all sects, Jews and Catholics and Protestants and seemed equally beneficent to all. We call it Kindergarten now, but at that time none of us Americans had so much as dreamed of such an institution. But even then the Sister who had it in charge, the bright-eyed, soft-voiced Sister, had been carrying it on for more than twenty years, and if God has not called her to her reward since last summer, she is now in the forty-third year of this beautiful service.

A less beautiful, but very hopeful department is the Dis-

ciplinaire, where I saw some forty little girls between seven and fourteen,—there is about the same number there now,—children viciously disposed or corrupted in their very babyhood, whose home surroundings offer no hope of anything better than utter destruction of body and soul. You would not have dreamed that they were naughty children. They were bright and happy; when the Sister whom they had most to do with spoke to them they looked at her as lovingly as the dear child in a happy home looks at the mother who gives her a gentle caress. For they received caresses too, these poor little corrupted waifs. The Sisters loved them, they knew how to gain their confidence, how to make them happy, how to make them for the time at least, want to be good. Not that life is all indulgence for them. They are kept strictly to duty, but even to little children duty is not all hardship when they are appreciated and understood and loved. Five hours of school, six hours of work, and mostly dull needlework at that, seemed none too easy a life for little girls of ten and eleven, even of seven and eight. But they had ample play hours, many holidays; charming all-day country excursions in summer, delightful outings to the Garden of Plants and the Trocadero and even to the picture galleries of the Louvre, at other seasons. These children are all vicious, but taken at this early age, shielded by love from the assaults of wickedness, they are all considered savable, and at least two-thirds of them are saved.

A sadder group was that in the Retenue where girls are committed by the courts for disorderly conduct, and kept until they are twenty-one years old. They are actually under punishment, and their life has none of the holidays that the children of the Disciplinaire enjoy; yet it is not all mere drudgery, nor is it bereft of that love which blesses the whole establishment. The girls are taught to wash and iron and sew, to do prodigious quantities in both departments; they have their playhouse in a somewhat dreary court quite different from the garden where the other children play; they have their dolls, too, those who are young enough to care for dolls, and other simple pleasures, but the discipline is somewhat monotonous. Yet the Sisters make affectionate study of each case, and the result, tried by the standard of the similar Cath-

olic work in Saint-Lazar, is exceedingly good. One-third or a little more are saved; one-third are hopeful, one-third,—the inexorable law again—are not reclaimed. These, it must be remembered are vicious and perverse, natural criminals, by heredity, training and circumstances. How they themselves regard the shelter to which a beneficent law condemns them was well tested in the time of the Commune. The so-called authorities came and opened the doors, saying: "Citoyennes, you are free!" No one answered, no one moved. At last one girl arose and went out. All the others remained.

But the beautiful, the truly beautiful work of the Deaconess' House is the hospital for chronic invalids and crippled children. The bright, sunny wards have only four beds in each,—there are sixty beds all told,—and there that sweet June day I saw,—I cannot now tell how many,—suffering children, nor what variety of cruel deformity their sufferings had taken on. But I saw not one unhappy child. Every device that loving ingenuity, tender forethought could compass to relieve pain, to conjure smiles, was there in use, but the most successful device of all was the presence of the Sisters themselves. I remember how, as we went through the wards, the Sister Superior at my side, a tall, grave woman, with the distinguished air which only a long inheritance of noble blood can give, not such a one nor in such a position in the Sisterhood that you would have looked to her for much personal care for these little ones, how she was everywhere waylaid by clamorous greetings and baby importunities. I shall never forget the poor little monstrosity, so painful in his deformity that one might have pardoned his own mother for turning away her eyes, who lumbered down from the peculiar chair made purposely for him, where he sat among his toys, and half hobbled, half rolled to the Sister's feet, holding up his misshapen arms in mute entreaty, nor how she stooped and gathered him up and walked along holding him in her strong young arms, putting her cheek now and again to his with a gesture which had in it all the unconscious spontaneity of true mother-love,—this gracious young woman who though she had taken no life-vows was hardly likely ever to know mother-joys of her own. No wonder the children are saved when women like these devote their lives to them. Such works as

these leave no room for surprise when we learn that while the proportion of Protestant criminals is one in 43, the proportion among Protestant juvenile delinquents is one in 87; the proportion of Protestant to the whole population, it will be remembered, being one in 25. So much for twenty-three years of child-saving work.

A remarkably interesting and unique work is that among the rag-pickers of the so-called City of the Sun, "*La Cite du Soleil*." A *cite* in French means any compact pile of buildings, enclosed or not by a wall, but so disposed as to form by themselves a separate and distinct whole. The *Cite du Soleil* is a large group of one-story huts in one of the suburbs of Paris, situated on the slope of a hill facing the south, whence its name. It is enclosed by an open trellis-like fence and is accessible only by a narrow alley leading up to a wooden door. Here, among heaps of rags and piles of refuse, live hundreds of rag-pickers; a simple, kindly folk, densely ignorant, bitterly poor and unfamiliar with the commonest arts of life, but honest to the very core of their hearts, as, singularly enough, are all the people of this trade in France. Not only do they live in perfect respect of mutual property rights, their doors always standing open during the absence of the inmates, but the Chief of Police can tell many a story of valuables brought to him by members of this singular guild, if one may call it so.

Among these people a work of education was started before the war by a certain Madame Paris, wife of an artisan and herself a working woman. Mme. Paris had only her Sundays, but she began with these. Renting a hut and aided by an enthusiastic old rag-picker, who foraged among the rag heaps for children, she opened a school which increased so fast that she soon had to rent a second hut and then a third.

By this time she told the story of her work to her fellow church-members, who had been in the habit of meeting weekly at the house of one of them, a woman of wealth and position. They came to her aid and began to gather the mothers together for instruction in economy and in the art of mending. The school inspectors objecting to the hut school on sanitary grounds, two wealthy women of the church, sisters-in-law, purchased an open field near by and put up a group of buildings admirably adapted to all the various purposes needed,

kindergarten, boys' school, girls' school and industrial schools. This was in 1869.

During the war the work suffered an irreparable loss in the death of Mme. Paris, killed by a stray ball, but still it goes on, entirely supported by the two sisters-in-law who bear names among the most honored in France. Two years ago there were 220 children in the Kindergarten, 140 girls and 60 boys in the other schools, 420 in all. There is a large play ground and the children are allowed to be irregular in attendance when required to aid their parents in work, as is the case in our own Children's Aid Society Schools.

These schools are under the religious care of Pastor Lorriaux, whom some of us remember as having been one of the few who were saved from the wreck of the *Ville du Havre* in 1874, returning from a visit to this country. Mme. Lorriaux has charge of the Mothers' Meeting of these chiffonnières.

For the past thirteen years Pastor Lorriaux has been carrying on what he calls the Work of the Three Weeks, which is the same as our Fresh Air Work. Beginning in 1881 with a few children whom he took into the country pretty much at his own expense, he now carries out several hundred children every year, and the work is imitated by other agencies.

Young girls are in France kept so very much in the background, they are so carefully shielded and are permitted to know so little of the shady side of life that it is interesting to find the love of benevolent work reaching even to them. A rather remarkable society has been formed under the very modest title of *The Ants*, and in imitation of the industry of these busy little insects. Its object is to "unite all the young girls of France in common charitable work, that of providing winter garments for the poor." The society is divided into sections with president and vice-president. The members are gathered by the vice-president into groups of 60; they must be at least 15 years old and each one undertakes to make, at her own expense for material, at least two garments a year, for a poor man, woman or child. The work is done at home in their leisure hours, but the group meets at least once a year. The finished garments are given either to their pastors or to some charitable institution, in time to serve as Christmas presents. This society now has several thousand members.

Such are perhaps the most important of the benevolences which have no direct religious character, but the list is not exhausted. Besides these we must count the very interesting orphan houses of M. Bast, and a great number of societies for supplying work, work-shops for the blind, houses for the aged, or for servants out of place, with another hundred benevolences.

Of charitable agencies which have a more direct religious purpose it would be impossible to speak in detail; such are medical missions, soldiers' reading rooms, and recreation halls, and especially the very interesting work for coachmen recently instituted. The number of coaches for hire in all French cities is enormously greater than in American cities, and the life of a coachman, exposed to all weathers and with no time to call his own though with many hours of idleness while waiting for fares, is especially open to the temptations of drink. Lending libraries have lately been instituted in various cities, the books being carried around by volunteers to the various coach stands, where they are exchanged, thus giving pleasant and safe occupation for the coachman's hours or moments of idleness. In most cases these books are of a religious character.

In all these works the French Protestant population have shown themselves most generous. Though the various committees are proverbially frugal in the administration of funds, in their private capacity they not unfrequently show themselves to be even lavish. For example, a number of years ago the prefect of police, who happened to be a Protestant, asked for 60,000 francs for needed repairs in the prison of La Petite Roquette, where juvenile offenders are confined.

The moment happened to be unpropitious and the municipal council refused the appropriation. The prefect of police went on, made all the improvements, and paid for them out of his own pocket. Fancy such a Mayor in New York City, for example!

Of late years the interest is broadening from works of strict benevolence to work of a wider social import; and the study of those social and economic questions which have become of such pressing interest and which are more and more clearly seen to lie at the fountain of all true benevolence, is more and

more occupying the attention of French Protestants, as indeed of all intelligent Frenchmen. At the banquet of the Associated Students of Paris three years ago it was said by M. Vogue, the translator of Tolstoi's writings, that works of charity and of religious propaganda were attracting a large and unceasing number of students in Parisian Schools. A remarkable change, surely, from the days when *student* was the synonym for all that was reckless and thoughtless, if not immoral.

The Protestant pastors are by no means behind the times. Six years ago they formed a League for the Study of Social Questions, one of the objects of which was to form a library of works on social and economic subjects to be loaned to country pastors all through France. An annual prize of \$100 is offered for the best study of any social question presented by a theological student. At the second annual meeting, 1889, it was proposed that a congress of Protestant Societies devoted to the education and protection of abandoned childhood should be formed, that there might be thorough co-operation and a sharing by all of the advantages of the experience of each. At a recent annual meeting which brought together a large number of prominent Protestants, both lay and clerical, the subject of the Assistance of the County Poor was carefully studied. It would appear that there is no Public Assistance in the country, hence the gravitation of an undue proportion of the very poor to the large cities. Another topic of discussion was the housing of the poor. "Without homes, no family, without the family, no morality, without morality, no order nor progress," was the motto adopted. We may here observe that the French Society for Working Men's homes has in thirty years, with a capital of \$50,000 built 1,200 homes and raised its capital to \$750,000.

Among other very important Protestant movements is the League for the elevation of Public Morality, with a special effort to put down the immoral press. The lamented Pastor and Senator Edmund de Pressense, the year before his death introduced into the Senate a petition bearing 33,000 signatures, asking for a law to repress and restrict this source of public morality. Besides this, there is the Sunday Rest League, rapidly gaining in importance and influence; the

great League against Atheism, of which Senator Jules Simon is president, leagues for protection of young girls, of negroes, of apprentices, of animals; and the Temperance League, called *La Croix Bleue*, which within the last two years has made marvelous progress.

In all these varied works of public utility and benevolence it is reckoned from known figures that aside from innumerable sums given in private charity, the Protestants of Paris give annually in support of institutions an average of ten dollars for every man, woman and child, pauper and criminal, of their entire number. It is difficult to over-estimate the self-denial required by such an unprecedented percentage.

A Russian novelist tells this fable. All the Virtues were once summoned to a festival in heaven. And they all rose up through the air and formed a circle around the throne of our Lord. They greeted one another, telling what they had done, and our Lord hearkened to them and smiled. The Virtues had known one another long and had often met when upon the earth.

But there were two of them who were not acquainted. They looked at each other from head to foot but without speaking. Their eyes showed that each was asking, "Who is that Virtue?" Then our Lord said to them, "Are you not acquainted?" and they answered, "We have never met before." Then our Lord presented them the one to the other. They were Benevolence and Gratitude. For the first time they had met—in heaven.

The story is a pretty one and it is almost true. But we know that through the personal work of the Friendly Visitor, a work as yet not known in France outside of the Protestant Churches, these two virtues have met and kissed one another.

LOUISE SEYMOUR HOUGHTON.

COMPULSORY COLONIZATION.

MUCH has been written and something done to prove the possibility of returning incapable men to the land, but schemes for doing this through the voluntary acts of the incapable men, must be at once eliminated as impractical; it is the very nature of the incapable man to refrain from taking any step to improve his condition; he will not voluntarily subject himself to any discipline or labor. The success of the so-called labor colonies in Germany, which seem to be recruited by the voluntary action of paupers, has given rise to the notion in Europe that voluntary farm colonies would abolish tramps and poor houses; this notion however is drawn from an imperfect knowledge of the working of the labor colony system in Germany. It is true that laborers are not compelled by any decree of a court to enter a labor colony or to remain there; but they are practically forced into the labor colony by the law of vagabondage which exists in Germany, and they are compelled to remain there by the certainty that they must ultimately return if they leave the colony without the proper equipment for self-support. The system of *Natural verpflegungs-stationen*, taken in connection with Section 361 of the German penal code practically leaves the tramp no recourse but to ultimately shelter himself in a labor colony. The above section of the penal code permits a court to imprison tramps or persons falling upon the parish, unless they can show that their poverty is due to circumstances for which they are not responsible; but even then the moment a man is found begging he is at once put into one of the stations above referred to, where he is given a night's lodging and food, provided he does half a day's work; he is given a certificate called a *wanderschein* indicating the place to which he is destined, with a view to securing work, the route by which he is to go to this place and the station where he is to be supplied with food and lodging as in the first instance. As each station is in communication with employers of labor it is practically certain that except under exceptional circumstances a man who is willing to work will eventually find work; consequently his failure to find it raises a presumption

of unwillingness and secures his committal to the penitentiary. A pauper is thus put upon a track from which he cannot escape and which leads either to employment, to the penitentiary or to a labor colony; in other words the labor colony is practically imposed upon the pauper as an alternative to the penitentiary.

The development of this system in Germany is due to the licensed tramping which grew out of the old rule that skilled laborers should spend two years in moving from town to town in search of employment between the close of their apprenticeship and the day of starting out on their own account. That it is necessary to maintain such a net work of tramp stations as this and thus encourage the tramp system, seems extremely unlikely.

The purely penal colonies in Holland have demonstrated the fact that paupers and misdemeanants can be supported upon land at about one-half the price that they cost in the poor houses in England,* and at the same time land can be reclaimed and brought into cultivation under this system which it would be too costly to reclaim by private enterprise. In his work entitled "Back to the Land," Mr. Moore explains why these penal colonies are not self-supporting, and gives reasons for believing that, by somewhat changing the system, agricultural penal colonies could be made self-supporting; this is also the opinion of the committee appointed to investigate this matter on behalf of the English Land Colonization Society. The report of this last, however, proposes to make the system self-supporting by devoting a very large area of land to the work; but it is probable that they proceed upon somewhat wrong principles.

In the first place they propose to create agricultural colonies, entrance to which and residence in which would be purely voluntary.

In the second place they propose that these colonies should be self-supporting by allowing *four* acres to a man.

Such a colony would undoubtedly be useful so long as there was a large proportion of worthy laborers unemployed; experience, however, shows that this is seldom the case; that is to say, industrial crises giving rise to dismissal of worthy labor-

*See Herbert V. Mills' "Poverty and the State."

ers are rare and last relatively a short time. To organize a large permanent system of agricultural colonies to meet an evil that arises only once in ten or twenty years, is acute for only a few months and then disappears almost altogether, seems a mistake. The evil which is permanent does not arise from the willing unemployed, it arises from the unwilling, and whatever plan is suggested to meet the permanent evil must be one that deals with the unwilling worker.

The only alternative therefore seems to be a compulsory commitment of every pauper to farm colonies conducted upon principles of military discipline, having grades of employment suited to the different classes of paupers, criminals and unemployed with which they would have to deal, and in which criminals, unwilling and willing laborers will all be carefully kept apart.

Such farm colonies need not be put upon a self-supporting basis. The reasons for not endeavoring to make them self-supporting are numerous:

In the first place the class it would be destined to handle now costs the state millions of dollars every year; these millions are devoted to keeping the evil alive; if they were devoted to quenching the evil they would be well spent and the community could afford to pay them. But the very quenching of the evil would diminish the number to be treated and so, without taking into account the economy of the proposal, the mere fact that the incapable man was being treated instead of being encouraged, would diminish the expenditure. Nor is it the cost of the pauper which hurts the state so much as the injury he inflicts on the self respecting workman with whom he competes and whom by competition and contact he degrades.

In the second place schemes of this character which start on the expectation of being self-supporting and fail in being self-supporting discourage those engaged therein.

In the third place labor colonies though not self-supporting ought to be less expensive than existing methods. At present we have insane asylums, prisons and work houses of enormous cost, and about \$10,000,000 are known to be distributed annually in charity in New York city alone. The plan proposed ought greatly to diminish the cost of our existing

institutions; it ought to bring into cultivation land not now cultivated; it ought to permanently improve land not now deemed capable of cultivation and it ought to suppress the necessity of private charity altogether. With these advantages why attempt a self-supporting plan?

Another objection to the self-supporting idea is that it involves the contributing of a larger quantity of land to this work than perhaps can be conveniently given to it; moreover it proposes to apply to this land a system of cultivation little suited to the experiment. The Chinese plan which proceeds upon the assumption that land is extremely valuable and human labor extremely cheap is the one which will get the most out of the land in the way of subsistence for those upon it.

If the experiment of handling a large mass of paupers is to be tried it is indispensable that the colony should not be at a great distance from the town. The product of their labor requires a near market; expense of transportation therefore should be reduced to the minimum. Now it is near large towns that land is most valuable; hence the importance of adopting a system of agriculture which will support the largest number on the smallest surface. As has been already suggested this can best be achieved by the adoption of the Chinese system.

Agriculture is a part of the Chinese religion. The book of the Rise of the Dynasty of Tcheou contains an agricultural code, some of the most remarkable provisions of which are the following:

"The inspectors of agriculture should take care that the seed be
"properly prepared in manure; the grain must first be soaked in a bath
"of juice obtained by cooking beef bones; then according as the seed
"is intended for land that is red, yellow, black or white, compact,
"friable or silicious they shall be soaked in faecal matter (dried and
"reduced to a powder) whether of cattle, goats, sheep, swine, dogs,
"foxes, badgers or deer."

"The inspectors of agriculture shall take care that no molecule of
"manure shall be lost or wasted; it shall be collected in vases and shall
"ferment during six days; after this use shall be made of it with ten
"times its bulk of water. For rice it shall be poured over the ground
"during vegetation, not before, as much as is needed and no more; for
"it is not the land which must be nourished, but the plant; and if too
"much is poured over the land it evaporates in the air. As regards
"land not inundated it shall be deposited at the foot of the plants while

"they are growing; for if it were put between the lines a large part "would be lost. By so acting with wisdom and economy little will be "spent, an abundant harvest will be reaped and the people will be "prosperous. In the north provinces which do not produce a harvest "in the winter, the manure not used shall be mixed up with the earth "and made into bricks which shall be transported to the south prov- "inces."

Two other special features of Chinese agriculture must not be overlooked, namely; the use of water and transplanting.

Much labor has been usefully expended in constructing irrigating canals by which water is distributed over the entire country; undoubtedly a large part of the fertility of the soil is due to these important works; in no way could pauper or convict labor be used to better advantage.

But it is in their use of frequent transplanting that Chinese methods perhaps differ mostly from ours; all the crops are practically treated in China in the same way as spring vegetables are treated by us; that is to say, all seed is planted in rich mould under glass if necessary, or if not under glass, protected by a wall from the north winds and with a southern exposure. After the seed has sprouted the plant is transplanted, sometimes once, sometimes twice and sometimes even thrice; the advantages arising from this system are manifold. In the first place all the time during which the seed is germinating it is occupying a very small surface and the land where it is destined ultimately to bring fruit is being employed in raising another crop; in this way the same field is made to bear many crops in the same season.

In the second place the plant is made more vigorous by transplanting. The descending root is replaced by a multitude of horizontal roots which give the plant strength and serve to pick up nourishment from the surface, thereby making deep digging unnecessary. A single grain of wheat cultivated in this manner has multiplied itself as many as sixty times. Luzerne has been harvested twelve to fourteen times instead of once.

In the third place there is an economy of seed; for a single acre a few pints of grain are sufficient instead of the usual bushels.

In the fourth place there is an economy of labor in the area which is to be cultivated in order to produce this result.

Plants which are grown in this way by us tend to be weak; this is counterbalanced by the system of soaking in manure already referred to.

Another advantage derived from this kind of culture is that it permits of the introduction of annual plants borrowed from warmer climates; thus in Mongolia the winters are long and cold, the temperature descending to 30 degrees below zero; the summers though warm are short, so short indeed that potatoes freeze in the middle of September. Under ordinary culture nothing but grass could live; by transplanting, however, wheat ripens at the end of August; the herbaceous cotton plant is also acclimated by the same method.

Another advantage resulting from this system is that the ravages of hail and inundations are immediately repaired, because there is always in reserve a large quantity of plants ready to be transplanted at any time. Though hail may destroy a particular crop there is always another crop ready to substitute therefor.

What this culture can do may be judged from the number of inhabitants which any one given district supports. For example the district of Ouang Mokhi described by Simon contains 1,200 hectares, or say 3,000 acres and supports 10,000 inhabitants; that is to say, three to an acre. Contrast this with the four acres to a man proposed by the English Land Colonization Society. One of the subsidiary advantages of this garden culture is that it relieves the country from its dreariness; such a population as this has all the advantages of a town with none of its disadvantages, for every district has numerous pagodas or communal buildings which though used mainly for religious purposes serve also for markets, clubs and theatrical performances.

The Chinese peasant does not confine himself to agriculture; he carefully provides himself with raw material for occupation during those hours which he cannot spend in the field, for example he makes his own linen, cotton, silk, and therefore his own clothes; he makes his own oil, and though these articles are not made as cheaply by hand as by factory labor, yet he produces so much more of the raw material to the acre that the net result is an advantage to him. Take for example the oil that is derived from the turnip seed; whereas our fac-

tories would get thirty-three kilos of oil from one hundred kilograms of seed the Chinaman gets only twenty-five and twenty-eight kilos; but one hectare produces for them 2,250 kilograms of grain, whereas for us only 1,400 to 1,500; the advantage therefore is on his side by 100 kilos of oil; the same result can be worked out for sugar.

Culture of this kind is by no means deadening to the intelligence; on the contrary, the Chinese peasant is intensely wide awake; the necessity of adapting his methods to his climate, the changing conditions of the seasons and the fact that he contrives to provide himself with industrial occupations when not engaged in the field, make of him a human being very different from the agricultural laborer as he is known in England.

No effort, however, to deal with the incapable man is likely to prove successful unless he is exposed during the process to military discipline. The notion that the pauper cannot be made to work is due, I think, to an entire misconception as to the methods which might be adopted to make him work. As has been already stated, no labor colony organized upon the voluntary system will ever achieve much with the incapable, and so long as philanthropists have in their mind the possibility of *persuading* the pauper to work on land, all efforts in the compulsory direction are likely to be kept waiting. They do not seem to have considered the notion of applying military discipline to these men. What military discipline can do for such men is evidenced by what it does for the army which is recruited, in England at least, from the very dregs of the population; the public tolerates flogging for insubordination in the army because it has been handed down by tradition as right and proper; but if it is necessary to flog in order to make good soldiers and sailors, why should we shrink from adopting the same method for rescuing paupers from misery and crime? But a very little consideration will suffice to show that practically no flogging would be really necessary.

One last necessary provision in our new legislation on this subject should not be omitted. After all efforts to reform have proved vain, the refractory subject should be confined for life under conditions too unhappy to fail to act as a strong deterrent; if society owes shelter and food to those who will

not work, it owes them nothing but the barest shelter and the least expensive food—military discipline, a board bed, bread and water and no more. Nothing could deter more than the certainty that this awaited the refractory incapable.

SUMMARY.

The indeterminate sentence should be substituted for the fixed term.

The methods now adopted at the Elmira Reformatory should be extended to penal farm colonies which should be kept strictly apart from pauper colonies.

There should be two classes of pauper farm colonies, viz.: First, those to which magistrates should be authorized to commit all persons asking alms, male or female, all drunk or disorderly persons and all persons convicted of habitual drunkenness. Second, those to which are destined all paupers willing to work; these two classes of colonies should be kept strictly apart.

In penal colonies and pauper colonies recruited by commitment, the sexes should be kept severely apart; so as to prevent increase in the population during the period of commitment.

There should be a system of graduation provided from the penal to the pauper colonies.

Colonists when found capable of self-support should be provided with farms in the West, a purchase money mortgage being taken for cost of farm, buildings, stock and equipment. Then and then only should families that have been separated by commitment be reconstituted.

Military discipline should prevail in both the penal colony and the colony recruited by commitment.

Every colony should be constituted with the view of making it as nearly self-supporting as possible; every such colony should give occupation to all the trades necessary to a complete colony; thus profiting to the utmost by all skilled labor therein and furnishing to the unskilled and to children the opportunity of acquiring a trade. It would be perfectly possible so to control this part of the colonization scheme that the work of these skilled laborers should never compete with labor outside the colony; in other words so much time only

should be given to this work as would provide the colony with the articles of each trade which it can use respectively; the time not required in the trade might easily be employed on the farm. Moreover there could be an exchange of products between the colonies and penal institutions of the State that would greatly diminish any difficulty arising from this source.

All the willing pauper colonies ought to be near the city, on fertile ground and^o devoted mainly to the production of vegetables for the city market. Proximity is important in view of the fact that the population of these colonies would in part be transient and the expense of transporting paupers from the city to such a colony and back to the city ought to be rendered as small as possible. The commitment pauper colonies might on the other hand be further removed from the city, all its inmates being necessarily committed for a term of some length; they might be employed upon poorer land and in the production of larger crops.

Penal colonies could be still further removed from the city and put to the less grateful work of reclaiming bad land; more attention being paid to the methods used than to the results obtained.

In conclusion it is not claimed that the adoption of this plan is sure to deal successfully with the problem involved; the success of it will depend upon the administration of the colonies. But if some of those who are now spending days and nights in struggling with the insoluble problem of pauperism in this city, will turn their attention, zeal and intelligence to the administration of pauper colonies outside the city and if by the success of these colonies our streets and tenement houses be rid of the drunkard, the unclean, the thriftless, the quasi-criminal and the criminal himself, it is believed that there will be comparatively little left for charity to do.

EDMOND KELLY.

2

PLACES OF DISCIPLINE AND TRAINING FOR
ABLE-BODIED PAUPERS.*

I MUST go back to the proposition with which many of you are already familiar, that here in Boston we do not seek to provide the best sort of discipline or enforce the wisest kind of training. In the little that I shall have to say, I will ask you to remember that my remarks refer exclusively to the able-bodied.

When I first became interested in Boston's institutions, I was surprised to find that the terms "prisoner" and "pauper" were often interchangeable; that I met at Long Island, the home for paupers, a number of men, some of them young, many of them vigorous, who seemed to spend their time alternately at Deer Island as prisoners, or at Long Island as paupers. The reasons given for this change of abode, varied to suit different cases. One man told me that the food was better at Deer Island; another that the discipline was more satisfactory, etc.; but perhaps the feeling of this whole community of idle men can best be summed up in the words of one of its members, who frankly announced to me at Long Island, "I intend to stay here all my life."

This man had never been a criminal, but his attitude explains why some of the officials who have to deal with this class of persons, do not hesitate to say that they prefer criminals to paupers, because there is more "stuff" in them, and because there is some chance of their doing well when they are once more free to go out in the world. There is this difference between Deer Island and Long Island. At the former the prisoner is committed, and must stay until he has served out his sentence, or is pardoned. At Long Island a pauper has only to ask for his discharge, and he is released. He may seek his freedom simply to indulge in brutal excesses of intemperance, or he may enjoy it as a sort of vacation. He is free to come—and free to go. If he drinks openly while absent, he renders himself liable to arrest on the street, and

*Read at the Annual Meeting of the Associated Charities of Boston, Nov. 8th, 1894.

may be sent to Deer Island, where he can comfortably solace himself with the reflection that he will be better fed than if he returned to his original destination,—but if he safely reaches Long Island in a sober enough condition, he may recover from the effects of his intemperance, and go forth again at will to repeat the same experience. The city, not he himself, bears the expense of the medicine he may need, the cost of the physical and moral deterioration he may suffer—and why? Because we have not yet learned that the able-bodied pauper should be made a producer instead of a consumer merely; that he should be made to work, instead of being allowed to prey upon the community.

We are told by those who have the matter in charge, that there is not statute law enough to compel pauper labor, and that the authority vested in the three Commissioners of Public Institutions, is not sufficient to enforce it. If this be true—and we have tried in various ways to test its accuracy—then it seems to me the duty of every worthy citizen to insist upon the provision of some law which will discriminate between an idle or lazy man who *will* not work, and a poor, disabled, and infirm unfortunate who *can not* work.

If it be true, as has recently been said, that the population of Long Island consists of men, nearly one-half of whom are under 45 years of age, then it seems to me a disgrace that Boston does not provide some means of employment for the large class of paupers who are able to work. They manage these matters better elsewhere. In visiting the great institutions of Berlin we were very much impressed by the fact that a strict classification seemed to be the starting-point of all their methods of relief.

If a citizen is old, friendless, worthy and unfortunate, he is treated with kindness and consideration, and sheltered in an almshouse which is worthy of the name. If on the contrary he is idle, shiftless or unworthy, he is sent to a workhouse, and made to earn the salt he eats. No police offender is cared for in the almshouse; no member of the worthy poor is sent to a workhouse. The two conditions are not considered interchangeable. To go to the almshouse a man must be without relatives who can furnish his support, he must be in distress from poverty, and he must never have been record-

ed on the annals of a police-court. To go to the workhouse means that a man has been committed by the courts.

The terms of sentence are as wise as they are just. No commitment is for less than six months. A first offense receives six months; a second offense receives nine months; a third offense receives twelve months; a fourth offense receives eighteen months, and a fifth offense receives twenty-four months, after which the full term of two years is imposed for each arrest. Thus it would not be possible for a prisoner to be committed eleven times in one year, as has been the case at Deer Island in the past.

We visited every department of the Workhouse of Berlin, and we saw all sorts of labor performed by the prisoners.

They cut all the wood which is used in the municipal offices of Berlin. Those who have trades are set to work at them. Common laborers are employed in the sewage fields, where fine crops of vegetables are raised. The men are well-treated, but they are made to work. They have shown a disposition to prey upon the community, and they must be restrained from so doing. They have been idle. If idle, some one must pay for the bread they eat. They have been drunken. If drunken, someone must provide the food they have not earned. The law steps in with its wise and just provision, and says: "If you will not work and will make others pay for you, we will place you where if you eat you will work also."

We found even old decrepit men picking feathers in the workhouse, and no one could complain of this occupation, especially as it was pursued at a comfortable table, and in a well warmed and lighted room. A few police offenders who were ill, and quite a number who were infirm, were kept at the workhouse. They were not all under commitment when we saw them, but at some time in their lives they had been committed, and therefore they were no longer candidates for the almshouse. At the workhouse they received good care, kind treatment, good food. If unable to work, they were not made to suffer, but the theory in Berlin is that everyone who is able to do so, must work. Even in the hospitals, a record is kept of free patients, and when they are able to work again they are expected to pay, at the low rate of two marks, or about fifty cents per week. I have come to the conclusion

that no country is so wasteful in regard to the products of labor as our own. In Berlin it is not thought possible to support the poor in idleness; in Birmingham we found that the relatives of sick paupers contribute some two thousand pounds, or \$10,000, annually, to their support.

Through the courtesy of one of the Board of Guardians of Birmingham, we were allowed to be present at one of the regular meetings at which the relatives of paupers are summoned to appear in order to indicate why they have not been able to contribute to their support, or to say what sum they will give in the future, and we can state that considerable leniency is exercised in the amounts required, although a large sum total is collected. In Birmingham also the labor-test is rigorously applied to paupers. Even if it is only the picking of oakum or the bundling of wood, *some* work must be done. There, as in Berlin, every care is shown to the sick and worthy poor, and the Workhouse Infirmary is one of the model institutions of the world.

Thus, in two of the great cities which have taken the lead in matters of progress and social reform, we found that the cardinal point was classification, the entire separation of the tares from the wheat. The question is, what can we do in Boston? Our tares and our wheat are so hopelessly intermingled that it seems almost impossible to disentangle them. I have a few suggestions to make on this point.

I think every pauper who applies for relief to the city of Boston ought to be more carefully examined than he is at present. I think a careful inquiry should be made, and an accurate record should be kept, of the causes which induced that pauperism, as well as of the number of times that he has received the city's bounty. If able-bodied, I think he should be committed for a term of months, and not be allowed to leave before that term has expired. I think our laws ought to be so amended that an able-bodied man who applies for help, yet refuses to work, ought to be made to work; that suitable work should be provided. And then I think he should be well-fed, well-housed, well-clothed.

We saw with admiration the warm, comfortable clothing furnished to the inmates of the workhouse in Berlin. We tasted the good food, and saw the clean bedding. What sort

of economy is it in Boston which keeps a pauper at \$2.04 per week in idleness, instead of giving him good food and good care, and then making him work for his living? Just how to bring about a change is difficult to see.

A law might be passed by which pauper labor could be insisted upon, but two things ought to accompany that law. The policy of the Commission should be to enforce it strenuously; and the standard of living should be raised among the paupers. Men cannot work unless they are sustained by good and nourishing food. There is too much complaint, and with reason, of the quality of the food given to paupers.

I wish so earnestly that in connection with an improvement in the condition of our paupers the system of grades could be applied to our prisoners. It is sad to think of a Reformatory which does not reform, and a prison like that at Deer Island, where young and old, the hardened criminal, and the young offender, are kept together, and treated on the same basis. A system of grades could surely be introduced in our city prisons with good results. The criminal is not all bad, but if thrown into the worst surroundings he will surely deteriorate. Something ought to be done to elevate him, to keep his head above water, and to give him a chance to start life again as an honest man when his term is over. It is not enough to punish him, and feel that he has paid the debt he owes society by serving a long or short sentence as the case may be.

Would not one way of helping the cause of the pauper or criminal be to take a deeper interest in his fate? Whose fault is it that Boston's institutions are not equal to those of Berlin or Birmingham? Who is to blame that we are behind the times?

We need to ask ourselves these questions seriously and earnestly. They were asked and answered years ago by the prominent citizens of the towns I have just mentioned. When Prof. Virchow was willing to assume the duties of Town-Councillor in Berlin, when Mr. Stout came forward to advocate the erection of a workhouse infirmary in Birmingham, such questions were met as they should be met here.

We need more public spirit, the public spirit that is willing to go even into the unpleasant region of politics in order to cleanse and purify them. We need to feel, as the citizens of

Berlin and Birmingham felt, that our very best men must come forward to inaugurate reform; that if they lead, others will follow; that if we want to restrain the evil impulses of the criminal, and educate the defective organization of the pauper, we must bring our best thought and highest intelligence to the task. We have been too long content to leave such matters in the hands of whoever cared enough for political office to seek it. The time has come for the office to seek the man.

In such a gathering as there is here to-day, a gathering of earnest, helpful men and women, we can see the best promise of an interest which should never flag until our public institutions are what they ought to be. It is not enough to say, "This prisoner must not be left in solitary confinement until he is insane," or "that pauper must not be supported in idleness all his life;" we want a system which will tend to reform the one, and a policy which will provide employment for the other.

We need in this city of Boston to say to ourselves that it is time we insisted on a better order of things. One way to secure it will be by making it a matter of personal interest to each one of us. For just such interest we are here to plead this afternoon.

ALICE N. LINCOLN.

PRACTICAL SOCIOLOGY.

DURING the last summer a unique and interesting class in Practical Sociology was organized and conducted by Dr. P. W. Ayres, General Secretary of the Associated Charities in Cincinnati. It was made up of ladies and gentlemen who were with one or two exceptions university graduates. The University of Wisconsin had four representatives, the Cincinnati University three, the University of Michigan one, Lane Theological Seminary one, and the Bellevue Training School for Teachers one.

The idea of organizing such a class sprung from two sources. The first of these was a series of three lectures upon "The Care of the Poor in Great Cities," by Dr. Ayres in the University of Wisconsin in the fall of 1893. These lectures aroused great interest among all classes of students but most especially among those who were working along sociological lines. They were made to feel that knowledge upon this subject was not all contained in books and that the most valuable and important part could never be transmitted to the printed page. There is a richness of information that can be acquired only by actual experience in the work itself. An education gathered from books and class-room lectures must always be deficient when relating to subjects having to do with men and women who are engaged in active life. A great city with its various grades of people and conflicting interests is a laboratory in which the student of sociology may test and prove his conclusions derived from studies in the class-room. What the physical laboratory is to the physicist or the chemical laboratory to the chemist, so must be experimental knowledge to the student of humanity.

The other source of the idea was found at the other end of the line and consisted of a series of lectures upon Socialism and Social Reform delivered by Dr. Richard T. Ely, of the University of Wisconsin, in Cincinnati in the spring of 1894. These lectures were heard by a large number of prominent business men and labor leaders, all practical men of affairs. They were students of men and events rather than of books. But they, too, were made to feel that their education was incomplete, and that if a wide knowledge of facts and men is

to be used advantageously it must be controlled and directed by a broad theoretical training. Experimentation alone may be not only useless but dangerous. A novice may go into a chemical laboratory and gain some knowledge by experimenting with the different liquids and compounds that he may find there but he is in considerable danger of being blown into atoms before he has gone a great way. He should be prepared by a complete theoretical training to make an intelligent use of what lies before him and to generalize his facts so as to arrive at some valuable and reliable conclusions.

In the beginning all knowledge originated from experiment. But after some progress has been made in generalization he will be best prepared to make rapid advancement who has familiarized himself with such theories as may have been formulated or with such conclusions as may have been established by those who have preceded him. In dealing with social problems he will probably succeed best who has both a theoretical and experimental knowledge of social phenomena, but in the acquisition of these the theoretical should precede the experimental.

When, therefore, it was suggested by Prof. Ely that some connection be established between the University of Wisconsin and the Associated Charities of Cincinnati the idea was received with marked approval by those most prominently connected with the organization. The result was the establishment of two scholarships in the University of Wisconsin in Practical Sociology entitling the holders to spend the summer vacation in Cincinnati, without expense, under the guidance of Dr. Ayres. These two were joined by others not holding scholarships so that the class was finally made up as above described.

The work of the class naturally divides itself into three main heads: a study of institutions, practical administration of charity and an investigation and report for the State Bureau of Labor.

Under the first head the class visited and made a careful study of the different charitable and correctional institutions of the city. Studies were also made of co-operative and profit-sharing industries, and especially of the soap works of Proctor & Gamble at Ivorydale.

Under the second head the members of the class were made familiar with the methods and principles of the Associated Charities in Cincinnati in its efforts to help men to help themselves; to assist the poor without pauperizing them or destroying their self-respect. Each member of the class was given an opportunity to go to the homes of the poor on errands of mercy and to take some particular family in charge over whom he or she was to have particular guardianship. The unusual distress which prevailed throughout the year and even to the close of the summer months, afforded an unusual opportunity for the study of this particular subject.

Under the third head the class undertook to make investigations and reports upon the Sweating System and Tenement Houses in Cincinnati for the State Bureau of Labor. To this end several members of the class were commissioned as agents by the State Labor Commissioner, and the reports prepared will appear in the next annual report of the Commissioner of Labor.

The work of the class was eminently satisfactory to all concerned. It is just such a laboratory as every department of sociology in every university in the land should have. It serves to remove wrong impressions and to temper the ardor of the student. It does not destroy his enthusiasm nor deaden his hopefulness, but it tempers these with judgment and discretion and makes it possible for him to succeed where otherwise failure would be inevitable. There is no more striking fact perhaps than that the rabid enthusiast, the socialist, the man who seeks to turn the world topsy-turvy because of the oppression of the poor and the exploitation of the laboring classes generally, becomes more calm and considerate after more direct contact with the people.

As an experiment the class was a success and will be repeated next summer. Whatever these students may do or wherever they may go they will carry with them the memories gained during the two months' work in Cincinnati and will become in their respective neighborhoods, no doubt, the chief propelling force in all reform movements. They will be advocates of the "new idea" in charity and will help to hasten the time when it will be understood that while poverty is no disgrace, pauperism is a crime.

C. M. HUBBARD.

AN IMPORTANT CONSTITUTIONAL AMENDMENT IN NEW YORK.

THE State of New York has made important changes in the laws with reference to the supervision of the charitable and correctional institutions of the State, under a constitutional amendment recommended by the State Constitutional Convention, and adopted by a vote of the people Nov. 6, 1894. The arguments for this amendment are summarized in an address made by Mr. Homer Folks, Secretary of the State Charities Aid Association, before a Committee of this Convention:

We are convinced that supervision by official boards, which has been exercised for the past twenty-seven years and whose field has been extended as its usefulness has been demonstrated, should now be given the dignity and permanency of recognition in the State Constitution. The first paragraph of the proposed amendment, therefore, establishes the principle: "There shall be supervision and inspection by the State through officers appointed for such purpose, of all the charitable, eleemosynary, correctional and reformatory institutions, both public and private, within the State." The only institutions added by this paragraph to those which are already under the supervision of State officials are prisons.

The next four paragraphs establish three State boards (two of which already exist by legislative enactment), and assign to each a definite part of this great field of correction, lunacy and charity. State prisons, county penitentiaries and jails are not at present subject to visitation and supervision by any official board. The institutions for the insane are, on the other hand, subject to visitation and inspection by two official boards, the State Commission in Lunacy and the State Board of Charities. All other charitable institutions are subject to visitation and inspection by one official board, the State Board of Charities.

We believe that the best welfare of the inmates of all these institutions and the most effective supervision, will be secured by accepting the natural division of the field into correction, lunacy and charity, and by placing a supervisory State board over each of these departments.

At the present time the State Board of Charities exercises supervision over institutions whose expenditures during the year ending October 1, 1893, amounted to \$20,407,982, and which contained October 1, 1893, a total of 80,543 inmates. If now to these there should be added the inmates of prisons, penitentiaries and jails, the total number would be increased to more than 90,000. Then, too, we must remember that before the next Constitutional Convention meets, should it be held twenty years hence, this number will probably be increased at least 50 per cent. We are convinced that it is impossible for any one board to do effective work in the whole of so large a field.

The proposed amendment, therefore, creates a State Commission of Prisons, to exercise supervision and inspection of all prisons, penitentiaries, jails and all institutions, except reformatories, used for the detention of adults charged with or convicted of crime. The Superintendent of State prisons has, by the existing State constitution, duties that are solely executive. He appoints the agents, wardens, chaplains and physicians, and has the management and control of State prisons. It seems eminently proper that there should be some board to inspect State prisons, county penitentiaries, county jails, lock-ups and all other institutions for adult criminals. The number of inmates of the institution which would be subject to the supervision of such a Commission of Prisons is about 10,000.

That the deplorable condition of county jails, which has been so often described in the reports of our sister society, the Prison Association, proves the need of some State supervision and inspection, will, we think, be admitted by all. It seems proper, however, that the inmates of juvenile reformatories, many of whom are mere children, should not be classed with criminals nor subjected to the taint of crime which would inevitably attach to any institution under the supervision of a Commission of Prisons. Reformatories are for this reason placed as at present under the supervision of the State Board of Charities.

The State Commission in Lunacy is given as by existing law supervision over all institutions, public and private, for the care of the insane. These include at present nine State hospitals, six county asylums and seventeen private asylums, containing a total of 18,154 inmates on January 1, 1894. This division, which seems to us a proper one, covers the field now placed under the supervision of the State Commission in Lunacy by general laws.

The proposed amendment places under the supervision of the State Board of Charities as by existing law the following twenty-three institutions maintained by the State: Reformatories, 7; institutions for the deaf, 8; for the blind, 2; for epileptics, 1; for idiots, 3; for Indian children, 1; for soldiers and sailors, 1. There are also under its supervision the following institutions: County poorhouses, 58; city almshouses, 5; town poorhouses, 4; orphan asylums and Homes for the Friendless, 241; hospitals, 112; dispensaries, 45; the total population of these institutions being October 1, 1893, 62,164. There would also be under its supervision a large number of charitable and benevolent societies not included in the above. This division relieves the State Board of Charities of all responsibility in connection with institutions for the insane. The present supervision of these institutions by the State Board of Charities seems to us an unnecessary duplication of the work of another State board. We believe, also, that in regard to State charitable institutions and county poor houses, the State Board of Charities should be granted additional power by the Legislature.

The proposed amendment simply establishes the principle of State supervision of charitable, eleemosynary, correctional and reformatory institutions; divides the field into its three natural divisions; and es-

establishes for each division a Supervisory State Board.

The amendment follows:

To Article VIII of the Constitution add the following sections:

SECTION 11. The Legislature shall provide for a State Board of Charities, which shall visit and inspect all institutions, whether State, county, municipal, incorporated or not incorporated, which are of a charitable, eleemosynary, correctional or reformatory character, excepting only such institutions as are hereby made subject to the visitation and inspection of either of the commissions hereinafter mentioned, but including all reformatories except those in which adult males convicted of felony shall be confined; a State Commission in Lunacy, which shall visit and inspect all institutions, either public or private, used for the care and treatment of the insane (not including institutions for epileptics or idiots); a State Commission of Prisons, which shall visit and inspect all institutions used for the detention of sane adults charged with or convicted of crime, or detained as witnesses or debtors.

SEC. 12. The members of the said board and of the said commissions shall be appointed by the Governor by and with the advice and consent of the Senate; and any member may be removed from office by the Governor for cause, an opportunity having been given him to be heard in his defense.

SEC. 13. Existing laws relating to institutions referred to in the foregoing sections and to their supervision and inspection, in so far as such laws are not inconsistent with the provisions of the Constitution, shall remain in force until amended or repealed by the Legislature. The visitation and inspection herein provided for shall not be exclusive of other visitation and inspection now authorized by law.

SEC. 14. Nothing in this Constitution contained shall prevent the Legislature from making such provision for the education and support of the blind, the deaf and dumb and juvenile delinquents, as to it may seem proper, or prevent any county, city, town or village from providing for the care, support, maintenance and secular education of inmates of orphan asylums, homes for dependent children or correctional institutions, whether under public or private control. Payments by counties, cities, towns and villages to charitable, eleemosynary, correctional and reformatory institutions, wholly or partly under private control, for care, support and maintenance, may be authorized, but shall not be required by the Legislature. No such payments shall be made for any inmate of such institutions who is not received and retained therein pursuant to rules established by the State Board of Charities. Such rules shall be subject to the control of the Legislature by general laws.

SEC. 15. Commissioners of the State Board of Charities and Commissioners of the State Commission in Lunacy now holding office shall be continued in office for the term for which they were appointed, respectively, unless the Legislature shall otherwise provide. The Legislature may confer upon the commissions and upon the board mentioned in the foregoing sections any additional powers that are not inconsistent with other provisions of the Constitution.

It will be noticed by those familiar with the legislation of the past with respect to payments to private institutions by counties and cities, that no county, city, town or village may hereafter be *required* by the Legislature to make payments to institutions wholly or partly under private control.

GENERAL NOTES.

THE HARTFORD SCHOOL OF SOCIOLOGY.

In responding to the request of the editor of *THE CHARITIES REVIEW* for a brief account of the Hartford School of Sociology, I am hampered by the fact of having just contributed such an article to another journal. The following statement, therefore, is little more than a repetition of what has already appeared in the *University Extension Bulletin*.

The readers of *THE CHARITIES REVIEW* will be interested in the new school as another factor in the work of bringing philanthropic motive and action under the guidance of reason and empirical research, of uniting the head and heart in enterprises which have baffled both when acting too independently.

The Hartford School of Sociology aims to meet the growing demand for a broader and more complete course of instruction in theoretical and applied sociology than any of our universities have presented. The purpose is ambitious, but, as President Hartranft says, there was no need or justification of a new school of sociology, except to give something beyond the scope of existing schools.

Social problems have claimed the attention of great thinkers since the times of Moses, Lycurgus and Solon, but the present day seems to be marked as the time when civilized society as a whole is becoming conscious of a power to improve itself. Everyone is interested in some reform or some proposed social revolution. Such a condition of society is full of promise of better things, but upon all sides dangers appear from partial views and blind zeal. More complete investigations by trained minds, broader views and more thorough training on the part of practical reformers, and a wider dissemination of ascertained truths in regard to social phenomena, are demanded by all conservative reformers.

However the savants may choose to define the term sociology, the study as now pursued has undoubtedly arisen from the popular demand for counsel as to how society may improve itself. Economics, especially since the object of its counsel has been transferred from the increase of national wealth to the promotion of the general welfare, covers much of the ground, but the demand for generalization of a broader field of study than that of wealth phenomena has led to the popular use of the broader term. It is to supply this need of broad and extended study of social relations and social forces that the new School of Sociology has been opened.

The promoters of this school recognize that scientific truth should be sought for its own sake, and that the fundamental laws and forces which act upon social life call for laborious research quite independent of any direct application. The science of sociology is still largely to be developed. Yet, while theoretic studies are being advanced, the school of sociology is justly called upon for work of more direct appli-

cation. An immense fund of accumulated experience is available for the training and guidance of the would-be reformer.

The course of instruction covers three years of graduate study, on the completion of which the new degree of Bachelor of Sociology is to be conferred. The best guarantee against narrow views or the inculcation of hasty conclusions is the long list, some twenty-five for the first year, of eminent specialists who have been engaged as instructors. Seven weeks have now passed since the school opened. President Hartranft has given eighteen lectures of a course on the Encyclopedia and Methodology of Sociology; Prof. George G. Wilson, of Brown University, Prof. John Bascom, of Williams College, and Dr. Lester F. Ward have each given from six to twelve lectures on the general subject of the Philosophy of Sociology. Dr. Samuel W. Dike has given a course of twelve lectures on the Family as a Modern Problem. Prof. W. F. Willcox, of Cornell University, has completed a course on Theories Concerning the Evolution of the Family, and Prof. Austin Abbott, Dean of the New York University Law School, one upon the Family, Legally Considered. Twelve lectures by Mrs. Alice Peloubet Norton have been devoted to the problems of Domestic Economy. Three courses are now in progress: one by President Hartranft, already mentioned, another by Prof. Clark S. Beardslee, of Hartford Theological Seminary, on The Family, Theologically and Ethically Considered, and a course of twenty lectures on the general subject of Ethnology, by Dr. Otis T. Mason, of the National Museum.

In a similar way such subjects as Heredity, Ethnology, The Community, The Nation, Food, Shelter, Dress, Sanitation, Statistics, will be taken up during the present year. The second year will be devoted largely to the study of Education, Religion and Economics, while Deteriorative and Remedial Forces will be the general topic for the third year. In addition to the lectures and the seminaria which the non-resident instructors conduct, four lines of work are to be continuous throughout the year, under the direction of the writer: (1) A course in General Economics, to supplement the college courses as a foundation for the study of Sociology; (2) A Sociological Conference, to meet weekly for the presentation of papers and review of literature; (3) Sociological Field Work, for training in special investigations and visitation of institutions, and (4) A special conference of friendly visitors for practical philanthropic work.

For the fostering of a School of Sociology Hartford presents a good environment. The Hartford Theological Seminary, which acts as host to the new school, offers lecture-rooms, dormitories, and a well-equipped sociological library. Trinity College, the Watkinson Library, the Public Library and the State Library add valuable literary facilities. Town, city, county and state have their seats of government in Hartford, offering unusual advantages for the concrete study of politics and the relationship between politics and social conditions. A large and varied foreign population gives an opportunity for the direct study of race problems. Both the very rich and the very poor are here

in well-marked classes. All the usual lines of philanthropic effort are exemplified and the effects of charity, wise and unwise, are made unusually clear by the unusual extent to which it is carried. A progressive charity organization society, under the administration of university men, offers its facilities for original investigation and practical training in advanced philanthropic methods. The city as a whole, with its large manufactories and varied industries, presents the most of the problems of urban life perhaps in a form quite as suitable for study as that presented by the more bewildering conditions of the largest cities.

The number of regular students is small, though fully equal to the expectations of the projectors of the school. It is made up of representatives of Colby, Harvard, Wellesley and Western Maryland. Two of the students are from the graduate departments of Johns Hopkins University and the University of Chicago.

Of course the Hartford School lacks the appearance of stability that a department in a great university might have, its courses are not yet as completely organized and unified as would be desirable, and the residence of each lecturer is too short to be entirely satisfactory; yet both lecturers and students are enthusiastic, and the outlook is decidedly hopeful.

DAVID I. GREEN.

ORANGE BUREAU OF ASSOCIATED CHARITIES.

The Society has arranged a series of Training Conferences for Friendly Visitors and others interested, to occur the last Tuesday of each month at the central office. A programme of the meetings has been printed and distributed outlining the course as follows:

I. The Friendly Visitor. Meaning of the term. The theory upon which friendly visiting is based. Relation of friendly visiting to the general philanthropic movement of the time, and also to the work of the Associated Charities.

II. The Problem with which the Friendly Visitor has to deal. 1. The General Problem and the Principles involved. The problem stated—how to permanently relieve the individual or family who are in physical want. Character involved in permanent relief. Character defined—the result of complex social influences experienced in gaining a livelihood; both the cause and the result of self-support. The work of the Friendly Visitor is so to direct the efforts of the family or individual that in filling their own want they shall gain character, the capacity and habit of self-support. The physical want is to be used as a lever for raising the family. 2. Methods and means at the disposal of the Friendly Visitor. *a.* Food and clothes through the medium of work. The work room for women and labor yard for men. Obtaining work in the regular industrial field. *b.* Teaching providence through savings. The Penny Provident Fund. *c.* The work of the Friendly Visitor in the home: (1) Influencing character by changing environment. (2) Taking definite steps to improve the home life—teaching cleanliness, encouraging thrift. (3) Teaching providence in the buy-

ing and preparation of food. *d.* Co-operation in the work of bringing a family into right relations with a community.

III. Special Problems of the Friendly Visitor. 1. What shall be done for the needy family of a man who is not in earnest? *a.* What are the causes of the conditions? (1) Man's character—desire to avoid responsibility, love of pleasure, drinking habits, etc. (2) Character of home—wife poor cook, slovenly, irascible, drinks, home bad. (3) Increase of children because of lack of any feeling of responsibility. (4) Causes lying outside of character of man or home. Discouragement from continual lack of work because of hard times. Habits of dependence the results of indiscriminate alms. *b.* Methods of treatment: (1) Cutting off all supplies except through work—work room for wife, wood-yard for husband, leading to work in the regular industrial field. (2) Bringing legal compulsion to bear—co-operating with the Society for the Prevention of Cruelty to Children where there are neglected children; with the police where the man drinks and abuses family. (3) Bringing the charitable and educational machinery of the community into co-operation in raising the family. (4) Improving the home life, influencing the mother, bracing up the man. Personality of the Friendly Visitor in the home. 2. What shall be done for the family of a widow? 3. What shall be done for a case of sickness?

IV. Study of Special Cases. The co-operation of the workers of the different societies and institutions of the community, of the Chief of Police, City Physician, Health Inspector, Overseer of the Poor, will be sought for this conference. Also of the Society for the Prevention of Cruelty to Children, of the Reform School at Jamesburg, of the Home for Feeble Minded at Vineland. Visits will be made to the Poor House, the Jail at Caldwell, the Memorial Hospital, the Orphan Home.

The second of these conferences has just been held and proved exceedingly interesting and valuable. Mrs. S. E. Tenney, of the Brooklyn Bureau of Charities, was present and spoke on the topic, "How to teach providence to the poor in the buying and preparation of food." The matter was dealt with in a practical way and with the keenest intelligence. The articles constituting a meal were taken up one by one and considered relative to the income and the needs of a poor family. Such questions as what cut of beef is cheapest and how should it be prepared, what vegetables to use and why, what will make a "balanced" meal, what is a "perfect" food, etc., were asked and answered. Among other interesting matter a schedule of expenses of a family of six for one week was given which fell below one dollar per day. It is hoped that this schedule can be printed along with other points brought out in the conference, in order that the visitors may have some data at hand to which to refer.

A. McDOUGALL.

CHICAGO COMMONS.

This is the name given to the Social Settlement of the Chicago Theological Seminary at 140 North Union St., Chicago. From a letter

written on the day on which the "Commons" was opened, we gather these points of especial interest.

Its territory lies on the West Side, a compact, nearly square section containing 29,710 persons of whom 15,760 are foreign born, predominantly Scandinavian, and 11,480 are under twenty-one years of age. There is only one established English-speaking church in this district of nearly 30,000 people. An old family homestead offers a comfortable residence, and in the rear of it is a large frame tenement house, which the Commons may some day lease for a workingmen's lodging house. There are a great many young unmarried men massed in boarding houses in this district.

As to the personnel of the residents—they are a group of Christian people who, in the words of the letter, "choose to live where they seem to be needed, for the purpose of *being* all they can to the people with whom they identify themselves." The settlement is not a church, but hopes to be a helper of all the churches. It is not a charity, but expects to aid in the organization and co-operation of all existing charities. It is not an exclusive social circle, but aspires to be a center of the best social life and interests of the people. It is not a school, but proposes to be a source and agency of educational effort and general culture. It is non-political, yet has begun to be a rallying point and moral force for civic patriotism. It is non-sectarian, but avowedly Christian, and openly co-operative with the churches.

It is the first settlement to include families in its constituency. "Two homes form the nucleus of its household, which starts with seven resident and six non-resident workers, five of whom are ladies." Two doctors are among the residents and the pastor of the English-speaking church, with his family. Work has been begun with promise, three students who spent their summer on the field taking a prominent part.

The letter closes: "In this work of social unification and city evangelization, the sympathy and service of all good citizens and loyal Christians are invoked to make 'Chicago Commons' what its name imports,—the people organized for their own welfare, the common ground where our common Christianity may be applied to common life and its social, industrial, moral and religious conditions, through the common effort of 'town and gown,' the church and municipality, personal and public agencies. Thus may be hastened the day when we shall be no more stranger, alien and foreigner, but fellow-citizens in the commonwealth of Israel through the covenants of promise."

THE UNEMPLOYED.*

Mr. Drage, of London, under the above title has written a very sound exposition of the methods and results of treating for the relief of the unemployed of Europe. His recent position as Secretary to the Royal Labor Commission gives added weight to his observations, as he was enabled in the fulfillment of his duties to thoroughly

*"THE UNEMPLOYED," by Geoffrey Drage. Macmillan & Co. New York. \$1.50.

study contemporaneous conditions in Germany, France, Switzerland and other countries, and thus gained valuable knowledge from this research.

Mr. Drage divides the agencies for *finding* work into six classes: Trade Unions; Friendly Societies; Labor Bureaus; Agencies for Discharged Seamen, Soldiers and Prisoners; Registries for Women and Girls; and Newspapers. Agencies for *making* work are largely Labor Colonies. Independent agencies are the Poor Law and Charity Organization Societies.

The author's classification of the unemployed and the causes, illustrates the present condition of the problem: 1st. Those temporarily without regular employment but (a) with a certain prospect of work within a definite period or (b) without any certain prospect of work within a definite period; 2d. Those permanently without regular employment, (a) the casual laborer, (b) the unemployable.

Causes: Temporary superfluity of labor owing to causes (a) independent of the workmen; (b) dependent wholly or partially on the workmen. Permanent superfluity of labor owing to causes (a) independent of the workmen; (b) dependent wholly or partially on the workmen. Imperfect organization of industry apart from any superfluity.

Suggested remedies: Temporary superfluity of labor may be remedied by increasing "the security of trade, whether directly by enforcing "severer penalties for adulteration or fraudulent bankruptcy, or indirectly, by inculcating a higher standard of commercial morality and "thus ensuring more regular employment for the workers." The collection and publication of reliable trade statistics by a government department will be helpful.

In regard to permanent superfluity of labor, the class of those morally unfit for work would be capable in a healthier moral atmosphere, created by "due provision for moral and healthy pleasures, . . . "increased facilities for education and by the influence brought to bear "by the various religious bodies and by the University and Public "School Settlements." The physically unfit would be improved by better sanitary conditions. The unskilled class by the development of the apprenticeship system and by what we term in this country, "Manual Training Schools."

The general disorganization of industry may be remedied by Trade Unions, Labor Bureaus, and the "List System," a system classifying men of a trade according to their efficiency.

Mr. Drage concludes thus: "The problem as a whole should be "*grasped*, though not *dealt with*, by one body. . . . A special group of "experts is needed, representative of all the different interests involved, "and with special knowledge of the different aspects of the problem. "This body, with the aid of a competent staff, should be acquainted "with the exact extent and nature of the distress at any time . . . and "with the attempts to deal with the problem both at home and abroad. "Only thus would it be fully competent to form a correct judgment of "the problem as a whole."

F. J. B.

CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

It is encouraging to note a marked reaction from the widespread anxiety concerning the industrious but unemployed poor which prevailed a twelve month since. While the evidences of pinching poverty among this class are more numerous than in ordinary years, they are so much less than at this season last year that the winter's work is contemplated by this and other leading societies as easily manageable, provided the benevolent community supplement the efforts of the societies by a generous support and co-operation. With the return of cold weather comes the usual increase in applications for charitable relief from all classes of dependents, good, bad and indifferent. The work in the several departments of the Society may be roundly stated as 30 per cent greater than in September, and its proportion to that of November, 1893, will be seen by reference to the SUMMARY on another page.

The Society needs the heartiest reinforcement of its treasury by its friends and members to enable it to fulfill all its obligations in a proper manner. Every department is seriously overworked because the Finance Committee has not felt justified in permitting an increase of the working force proportioned to the increased work put upon the Society. That the contributors to the Society may not entertain doubts as to the economy of its administration it may be stated that, during all the painful pressure of last winter, in which our paid force numbered nearly sixty, the related societies in other leading cities where the best managed societies exist, as Boston, Brooklyn, Buffalo, Baltimore, Cincinnati, New Haven, Detroit, Indianapolis, etc., employed a still larger force, whether proportioned to population or to number of cases treated; reaching in two instances as high as three and four times as many. While the comparison proves the economy of the New York Society it does not speak as well for the means placed at its disposal by the benevolent community, and might cast doubt upon its ability to maintain the high standard of its work.

Our several departments "report progress" in a satisfactory degree but have had no experiences meriting notice. The SUMMARY recites the work of each.

The Conference of Charities, to which reference was made in our last REVIEW, has taken a farther step in attempting to stem the tide, already rising, of vagrants to the city, by issuing a general leaflet on "How to Help Homeless People," of which the following is the preamble:

To Charitable Societies and People:

One of the greatest evils which afflict our city is the existence of that suffering and too often degraded portion of the population which is called "homeless." There are thousands of men and hundreds of women who sleep in cheap or free lodging houses, or in the station-house lodging rooms. They live by begging or by "odd jobs," and are a curse to themselves and a menace and injury to the city. They must of necessity become more and more degraded. They are often both

vicious and criminal, and they absorb a great deal both of the work and of the "charity" which ought to be a help to poor men and women with homes and families in New York.

Such being the facts, it seems unquestionable that no greater wrong can be done, both to these unhappy men and women themselves and to the people of New York, than to attract them to the city, and to encourage them to continue in their degraded and degrading life; and yet this is what is being done not only by benevolent persons, but by benevolent societies, whose aim is to help them.

THE CONFERENCE OF CHARITIES OF THE CITY OF NEW YORK, being convinced of the evils of this state of things, is desirous:

1st. Of saving these unhappy people from the degradation and demoralization of such careers as above described; and

2d. Of giving more permanent and thorough assistance to our resident poor.

It has therefore prepared the following short Catechism, in the hope that it will be of assistance in pointing out the ways in which these homeless men and women can be really helped; and it is believed that if all the charitable people and agencies of the city would bind themselves to carry out the plans herein detailed, the result would be not only that numbers now in the city would be saved but that many more who would otherwise come here, tempted by false hopes of an easy and idle life, would be kept from New York during the coming winter and remain in their own homes.

The pith of the "Catechism" which follows is that all homeless people are, by law, the charge of the public authorities, and should under all circumstances, and at all hours, be refused other aid than they will procure at the Department of Charities and Correction. This Department has not only agreed to give suitable care to every such person, but it "must, by law, do so, if the persons needing help are willing to be cared for in the ways open to them."

OTHER CHARITY ORGANIZATION SOCIETIES.

DENVER, COLO.—The Organized Charities of Denver held an annual mass meeting on Sunday, December 9th. Among the speakers were Governor McIntyre, Mayor of Denver, General McCook, Rabbi Friedman and Father O'Ryan. Mr. Morey, the Chairman of the Board of Trustees, in his address, after showing with what generosity the citizens of Denver and the City Council had responded to the demand for help during the last year, made this rather startling declaration: "It is the duty of every citizen to urge upon the next Legislature the enactment of such laws as will allow this entire charity work to be done under the supervision of the county commissioners, and if possible such legislation for either county or city as will provide work at a living wage for every man with a family, and every woman who must support herself." The Denver Society had \$10,000 from the City Council for relief. The following report of "decisions" upon applications will be of interest: Needing temporary relief, 1,646; needing intermittent relief, 604; needing continuous outdoor relief, 276; needing visitation, 780; needing indoor relief, 74; unworthy, 56; wrong adds, 9. Total, 3,445.

DETROIT, MICH.—The Charities Association of Detroit, in its Fifteenth Annual Report, draws attention to the significant fact that in

the recent winter of want and poverty the Charity Organization Societies of the various cities demonstrated to a great extent their sphere of usefulness. The report relates in a graphic manner the strong appeal for aid to the people through the Chapman religious meetings, where over \$10,000 were contributed and a great impetus given to charitable work; also the efforts of Mr. George H. Barbour, who raised over \$11,000 in aid of the poor. The finances are in a prosperous condition and, considering the unusual demands of the winter of 1893-'94, the work accomplished gives great encouragement for the future.

ST. PAUL, MINN.—Mr. H. H. Hart, Chairman of the Executive Committee of the Associated Charities of St. Paul, presents a most interesting report for the work of the first two years of this society. He says, "The Associated Charities has ceased to be an experiment, it has grown steadily in the favor and confidence of the people, and some who were at first doubtful as to its expediency are now among its warm supporters." Secretary Jackson adds his report which embraces a statistical report of great practical utility. In no city in the West, it is said, has so complete and careful a statement of charitable work been published. We append the table of greatest value, perhaps:

TABLE IX, CHIEF CAUSE OF NEED.

	1893, 12 mo's end'g Sept. 30.	1894. 12 mo's end'g Aug. 31.
No male support (a).....	53	66
Large family.....	2	10
Lack of, insufficient, or poorly p'd employ'm't (b)...	212	667
Ignorance of English.....	4	7
Insanity of bread-winner.....	10	10
Imprisonment of bread-winner.....	10	3
Physical or mental defects.....	13	19
Accidents.....	21	30
Sickness.....	146	153
Neglect by relatives, or abandonm't of children..	0	6
Intemperance.....	55	120
Shiftlessness or inefficiency.....	60	98
Old age.....	36	64
Not requiring relief.....	27	86
Roving disposition.....	3	4
Crime.....	0	9
Causes unknown.....	9	93
Total.....	660	1,444

MINNEAPOLIS, MINN.—The following items of interest are selected from the exhaustive report of the Secretary of the Associated Charities of Minneapolis, Mr. Geo. D. Holt: There were registered for charitable assistance or advice at the Central Office for the year ending August 31st, 1894, 1,281 new applicants and 1,640 recurrences, a total of 2,921 applications. The nature of aid required was as follows: Of the new charitable applicants, 18.34 per cent. needed work rather than relief; 63.12 temporary relief; 3.98 indoor and continuous relief and 12.56 were fraudulent, undeserving or not requiring. The chief causes

of need were: Accident, 2.05; insanity, .80; physical defects, .40; sickness, 13.6; death of male support, 1.10; old age; 1.65; intemperance, 7.45; lack of employment and insufficient earnings, 63.35; shiftlessness and inefficiency, 9.26 and imprisonment of bread winner, .34. Nativity of applicants: Of the United States, white, (American and foreign parentage), 33.49; of the same, colored, 2; Canadian, .63; English, 2.18; French, 2.53; German, 12.37; Irish, 10.77; Swede, 16.12; Norwegian, 10.38; Dane, 2.03; Scotch, 1.08; Italian, Dutch, Portuguese and Spanish, .78; Finlanders, 1.64; Polish and Russian, 3.26. Mr. Holt lays great stress upon the importance and successful results heretofore of the work of the Friendly Visitors, believing that moral aid is as much a complement to physical aid as a high degree of intelligence is a complement to any manual labor. We desire to say in this connection that we learn with regret of the retirement of Mr. Holt as Secretary of the Associated Charities of Minneapolis. He has become Secretary of the Commission for the sufferers from the forest fires at and near Hinckley.

OTHER NOTES.

The following extracts from a letter from Paris by a Special Correspondent of the *Philadelphia Press*, will be of particular interest to our readers:

In 1891 the city of Lyons was quite dissatisfied with its *Secours a Domicile*. It appeared that the demands for assistance kept on rising yearly, out of all proportion to sound reason. The funds available remained the same each year. So that, by being so divided up in consequence of the increased demands, the sum which could be given to each applicant became absurd. It seemed as if the workmen and women of Lyons had made their minds up each to get his share, though not worth going after. The list of indigents inscribed grew up to 27,325. The sum of money which might be distributed was only 448,400 francs, or 16 francs, 41 centimes yearly for each assisted person. The actual price of bread and meat and rent, made the "assistance" of 1 franc, 35 centimes a month (some 27 cents) appear too comical. The problem at Lyons was to find out the number of persons whose only right was to be stricken off the list receiving the *Secours a Domicile*. It was vain to hope for a radical reform at the hands of those who had already been employed in distributing the city's charity. Most of them did their work out of mere good will and good citizenship and could not be expected to show any great severity. It was decided that the investigation should be made by paid employes, and that these employes should have the charge of distributing the city's charity, but only after the lists had been revised. This regulation began in 1891, when twenty agents were named with a salary of from \$300 to \$350 a year. It is good pay for a Government clerk in France. After six months the number of persons assisted had fallen by over 16,000 individuals. This gave to the 10,000 worthy poor remaining a possible addition to their resources of over \$5 a year. The agents had not been too severe and the following year 4,000 more heads fell and 4,000 new more worthy poor were elevated to the public teat. A part of each agent's duty was to see if the poor persons had not friends or relatives who might help them. The general opinion has been that only the lazy and pretenders have been dropped while the additions represent real misery.

Some interesting figures have been collated by the managers of the

Hospital Saturday and Sunday Association and published in a leaflet preparatory to the beginning of its labors for the approaching season. The growth of the movement was not rapid, but from the year 1884 to the present time an excellent basis is afforded for a review of the good that has been done in this direction, which will reveal an extraordinary advance in this class of philanthropy in New York. The statistics show that in 1884 about 4,800 beds were supplied by the municipal hospitals, and that almost two-thirds of the hospital work of the city was carried on in those institutions. At that date there were only 2,553 beds in private hospitals, while in the same institutions to-day there are 5,272, or an increase of over 100 per cent. Meanwhile there has been little or no increase in the capacity of the municipal hospitals. The general public interest has largely increased, with a corresponding growth of the spirit of public beneficence. The total expenses of hospitals in 1884 amounted to \$947,404, and in 1894 to \$1,840,393. To meet these expenses there were received from the city during the year 1884, \$181,674, and in 1894, \$151,102. This shows that in the matter of funds derived from the city there is an actual falling off within those ten years of almost 20 per cent. Meanwhile the income from invested funds has increased from \$295,000 in 1884 to \$481,504 in 1894, or nearly 60 per cent. During 1884 there were received from paying patients \$196,103, while in 1894 the sum of \$366,956 came from the same source, thus showing an increase under this head of over 90 per cent. From all other sources receipts in 1884 were \$274,035, while in 1894 the sum was \$840,831, or an increase of more than 200 per cent. It is shown, also, as an evidence of popular interest in hospitals that the Polish and Russian Jews in New York have established a hospital of their own meanwhile, and at the same time the Italian population is supporting one uptown and one downtown, distinctively for Italians.

GIFTS AND BEQUESTS.

CARLE, John H. of Philadelphia, Pa. Mr. Carle directed the payment of the following amounts after the death of his widow: Young Men's Library of St. Mark's Lutheran Church, \$100; Towson Lodge, No. 79, I. O. O. F., of Towsontown, Md., \$100; Philadelphia Hain, No. 6, \$100. The remainder he directed to be divided equally among the following institutions: Odd Fellows' Home, American Tract Society, Lutheran Orphanage, Pennsylvania Institution for the Blind, and Castle Garden, New York, for the temporary relief of emigrants.

DEVENNY, Henry J. of Philadelphia, Pa. Bequests of \$500 each are given to St. Paul's Roman Catholic Church and St. Agnes Hospital.

ELDRED, Miss Sarah E. of Milwaukee, Wis. Bishop Nicholson is to hold in trust the following funds to be invested for the institutions named: St. John's Episcopal Church Home for Aged, \$8,000; Kemper Hall, Kenosha, \$1,000; Milwaukee Orphan Asylum, \$1,000; Nashotah Seminary, \$5,000; All Saints' Cathedral, Milwaukee, \$5,000; for Missionary Work, \$2,000; for Bishop Contingent Fund, \$1,000; Diocese of Milwaukee of Episcopal Church, \$1,000.

HOYNE, Philip A. of Chicago, Ill. Bequests of \$1,000 each are made to Alexian Brothers' Hospital, the House of the Good Shepherd, and the Little Sisters of the Poor.

HUTCHINS, Henry C. of Boston, Mass. To the proprietors of the Social Law Library of Boston, \$5,000; to be called the Henry C. Hutchins fund, and the income to be devoted to the purchase of books; to the Bar Association of the city of Boston, \$5,000; to be called the Henry C. Hutchins fund and the income to be used for the purchase of books for the Association Library. Each of the following-named institutions received \$2,000: Boston Provident Association in Clarity Building, Chardon street; Massachusetts General Hospital; Museum of Fine Arts; Massachusetts Institute of Technology and the Boston Lying-In Hospital. Each of the following-named societies is remembered by a gift of \$1,000: The Church of the Advent, Boston; the House of the Good Samaritan, Boston; the Boston Episcopal Charitable Society; the New England Home for Little Wanderers; the Church Home for Orphan and Destitute Children; the Massachusetts Home for Intemperate Women; the Washington Home; the Society for the Prevention of Cruelty to Children.

LEYTON, Mrs. Josephine S. of New York. First Baptist Church of Hoboken, \$1,000; Spring Street Presbyterian Church of this city, \$1,000; Berean Baptist Church, \$1,000; Sixteenth Street Baptist Church, \$2,000; American Baptist Missionary Union, \$1,000; Institute for the Blind, \$1,000; Five Points House of Industry, \$500; American Bible Society, \$1,000; Baptist Theological Seminary of Rochester, \$500; American Tract Society, \$1,000; Home for Incurables, \$1,000; Society for the Relief of the Ruptured and Crippled, \$1,000; Colored Orphan Asylum, \$500.

RAWLE, Emily C. of Philadelphia, Pa. A bequest of \$5,000 to the Cancer Hospital of the University of Pennsylvania.

SWING, Prof. David of Chicago, Ill. \$10,000 to the Illinois Humane Society.

THORNTON, Mrs. S. S., Moorestown, Pa., \$500 to the Burlington County Hospital, and \$3,000 to Trinity Episcopal Church.

TUCKER, Mary, Philadelphia, Pa., bequeathed to the Home of the Merciful Saviour for Crippled Children, \$4,000, to be known as "the George Washington Tucker Memorial Fund," to provide perpetually for the support and maintenance in said home of as many crippled children as the income will allow.

WAKEMAN, John P., Newark, N. J., Society for the Relief of Respectable Aged Women, \$1,000; Hospital of St. Barnabas, \$2,000; Young Men's Christian Association, \$2,000; Home for the Friendless, \$1,000; Bureau of Associated Charities, \$1,000; Hospital for Women and Children, \$1,000; North Park Presbyterian Church, on Aqueduct street, \$1,000; Protestant Foster Home Society, \$1,000; Newark Orphan Asylum, \$1,000; St. Michael's Orphan Asylum, \$1,000; Children's Aid Society, Boys' Lodging House, \$1,000.

Charity Organization Society Summary.

	OCTOBER 1894.	OCTOBER 1893.
Financial.		
Current receipts from contributions.....	\$ 1,651 00	\$ 1,970 00
Current expenses.....	3,199 38	3,221 00
New members.....	2	12
Registration Bureau.		
Requests for information.....	282	286
Reports sent out.....	549	509
District Work. *		
New cases, through the district offices.....	281	530
New cases, through the central bureau	1,548	270 800
Visits by agents.....	3,196	1,891
Consultation at offices.....	546	433
Street Beggars.		
Total number dealt with.....	60	65
Of whom were warned.....	19	23
Of whom were arrested and committed.....	41	42
Wayfarers' Lodge and Wood Yard, (516 West 28th street.)		
Days' work given.....	902	650
Loads of wood sold.....	1,024	655
Park Avenue Laundry, (589 Park Avenue.)		
Women employed.....	36	49
Days' work given.....	449	481
Receipts for work done.....	\$ 535 85	\$ 826 04
Penny Provident Fund, (101 East 22d street.)		
Stamp stations.....	280	224
Depositors (about)	43,000	31,623
Deposits.....	\$26,458 30	\$18,485 16
Workrooms for Unskilled Women (49 Prospect Place.)		
Days' work given out.....	126	(Not open a
Permanent employment found for.....	8	year ago.)
Night office.		
Total applicants.....	309	(Not open a
Total aided.....	150	year ago.)

*Much preliminary and emergent work heretofore done from the District offices has, since July 1st, 1894, been done from the Central Application and Investigation Bureaus, and hence the change in the above table.

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